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A MORAL PARADOX:

Maintaining,

That it is much easier to be VERTUOUS then VITIOUS.

By Sir *George Mackeinzie*,

JER. 9. 5. —— *They weary themselves to commit iniquity.*

EDINBURGH,
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TO
Sir ROBERT MURRAY,
One of the Honourable Members of the Royal SOCIETY.

Sir,

THough I cannot but with much thankfulness resent your favours (wherein ye did both prevent, and out-do my wishes) yet it were a disparagement to them, that I should look upon my self as your debtor for them, seing ye bestowed them so freely, that they appeared gifts, not obligations. And so in this Dedication, I design to pay, not them, but

my respects. Neither intend I by it, to recommend you to Posterity, for in that I would disoblige Fame, which hath resolved, by speaking truth of you, to repair and atton its former guilt, in having so oft ly'd of others. But, Sir, I have chose you to be the Patron of this Book, because your practice is the strongest Argument, whereby I can evince what is undertaken in it, which is to prove, That there is more ease in *Vertue* then in *Vice. And seing to undertake the proof of this, were the next crime to the doubting of it: And since your Worthiness, and my esteem of it, are much raisd above the frail helps of Complement, or a wearying Dedication, let me assure you, and the World of both, by the innocent vanity I take in the title of*

Your sincere friend, and
humble Servant,

Geo. Mackenzie.

It

It is easier to be Vertuous *then* Vitious.

AS these Spyes deserved ill of the *Israelitish* Camp, who having inflamed their breasts with desires of conquering *Canaan*, by presenting them of it's Vines, whose each Cluster was a Vintage, and each Grape a Bottle; did thereafter, by a cruel paricide, destroy these same inclinations which they had begot, by telling those their hopeful Brethren, that the Countrey was as unconquerable, as pleasant; And that it's men were Giants, as well as it's fruits. So by the same measures we have reason to fear, that these Divines & Moralists, are unhappy guides to us poor Mortals, who after they have edged our inclinations for *Numb.* 13

Vertue, as the most satisfying of all objects, do thereafter assure us, that it is attended with as much difficulty, as it is furnisht with pleasure: And that like some coy Lady, it possesses charms, not to satisfie, but to exact our longings. This infortunat error hath in all probability, sprung either from the vanity of these Bastard Philosophers, who having cheated the people into an esteem for themselves, as Vertuous, resolved by a second Artifice, to highten that esteem, by perswading these their admirers, that Vertue was a work of as much difficulty, as it met with praise. Or else from the zeal of some Preachers, who, to make us antedate our Repentance, resolved to perswade us, that Faith and these other Spiritual Vertues, could not but be hardly attainable (as certainly they are) when Moral Vertue, which is a lower Story of perfection, was of so

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difficult an aſcent. Or (which is yet moſt probable) our lazineſs, and Vitious habits being called to an account for theſe misfortunes, which they occaſion, have run themſelves under the protection of this defence, that Vertue is moſt difficult and uneaſie, and is deſtitute of both pleaſure and advantage: By which conceit, many are diſwaded in this age, from undertaking a reſolution of being Vertuous, though otherwiſe they much honour it; and wickedneſs is not only furniſh'd by this, with an excuſe to detain ſuch as it hath already overtaken, but with charmes to intangle theſe who are yet ſtated in an indifferency for either. And though the heat of zeal in Preachers, ſhould not be too much diſproved in this age, where in the coldneſſe of their hearers charity, needs thoſe warmer influences, and though they may be allow'd to bend our crooked humours

to the contrary side of what they incline to, of design to bring them to a desired straightness. Yet if we consider that infallible Theology delivered by our Saviour, we may find, that he invited his Disciples, by assuring them, *that his yoke was easie, and his burden very light*, and by upbraiding them, for *wearying themselves with their sins*, and for *troubling themselves about many things*. And since the former Artifice, hath either by being too familiarly preached, lost its operation, with such as love curiosity, or by being too severely prest, discouraged too much these who love too well their own flesh and blood, to welcome any Doctrine that stands so opposite to it: I wish these same Preachers would now endeavour to reclaim mankind, by assuring them, that Vertue is much easier, and much more advantagious then Vice. Imitating in this their great Master, who,

after his Diſciples had wearied themſelves with catching no Fiſh all the night over, did, by perſwading them to throw out their Nets upon the other ſide of their Boat, put them upon the way of catching more at one draught, then they had catcht in their former whole nights fiſhing. But leaving (with much reſignation) my Ghoſtly Fathers to manage the courſe of our Devotion, as their knowledge and piety ſhall judge moſt fit; I ſhall endeavour to clear from reaſon and experience, that *Moral Vertue* is of leſſe fatigue, and ſuits better with our natural inclinations, then Vice, or Paſſion doth. And although I fail in an undertaking which is too noble an enterprize, to receive its accompliſhments from ſo weak a hand, yet if I ſhall excite others, out of pity to me, or glory becauſe of the ſubject, to defend what I could not, or to love that Vertue which I recommend, I

ſhall

ſhall reſt ſatisfied with a return, which becauſe it will be above my merit, I have already placed above my expectation; and ſo I may meet with a ſoil, but cannot with a diſappointment.

Eaſe commended. All creaturs deſign eaſe, and for this, not only Bruits do toil, but inanimat things likewiſe ſhow; for it ſo much of inclination, that they will deſtroy all intermediat objects, that hinders them from joyning to their center, to which they have no other tendency, but becauſe there they find that eaſe, which is deſired by their nature: and becauſe all things find eaſe in it, therefore all things flee thither, as to the lovelieſt of all ſtations. And that happineſs conſiſts in eaſe, is clear from this, that either we want that we need as the accompliſhment of our nature, and then nature moſt move towards the acquiſition of what it wants; or

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elſe we want nothing, and then nature will enjoy it ſelf without any further motion, *nam natura nihil agit fruſtra*; and it were moſt fruſtraneous for nature, to ſeek what it wants not: From which we may conclude, when we ſee any creature reſtleſſe, and in motion, that certainly it either wants ſomething to which it moves, or is oppreſt by a ſurcharge of ſomewhat, from which it flies. This hath made Philoſophers conclude, that all motion tends to ſome reſt; Lawiers, that all debates reſpect ſome deciſion; Statesmen, that all War is made in order to Peace; Phyſitians, that all fermentation and boiling of the blood or humours, betokens ſome diſſatisfaction in the part affected; (And to ſhow how much happineſſe they place in eaſe. they term all ſickneſs diſeaſes) which imports nothing more, then the abſence of eaſe, that happieſt

pieſt of States, and root of all Perfections; and that Divinity may ſing a part in this *requiem*, Scripture tells us, that GOD hallowed the ſeventh day, becauſe upon it he reſted from his creation, and that Heaven is called an eternal Sabbath, becauſe there we ſhall find eaſe from all our labours, there GOD is ſaid, when well pleaſ'd, *to have ſavour'd a ſweet ſavour of reſt*, and he recommends his own Goſpel as a burthen that is eaſie. That then wherewith I ſhall task my ſelf in this diſcourſe, ſhall be to prove, *that Vertue is more eaſie then Vice.*

Vitious perſons moſt diſſemble Vertue, which is difficulter then to be vertuous.

For clearing whereof, conſider, that all men who deſign either honour, riches, or to live happily in the World, do either intend to be vertuous or at leaſt pretend it; theſe who reſolve to deſtroy the liberties of the people, will ſtile themſelves keepers of their liberties; and ſuch as laugh

laugh at all Religion, will have themſelves beleeved to be reformers; and of theſe two, the pretenders have the difficulteſt part, for they muſt not only be at all that pains, which is requiſit in being vertuous, but they muſt ſuperadde to theſe, all the troubles that diſſimulation requires, which certainly is a new and greater task then the other; and not only ſo, but theſe moſt over act Vertue, upon deſign to take off that jealouſie, which becauſe they are conſcious to themſelves to deſerve, they therefore vex themſelves to remove: *Moſes* the firſt, and amongſt the beſt of the reformers, was the meikeſt man upon the face of the earth; But *Jehu* who was but a counterfit *Zelot*, drove furiouſly, and called up the By-ſtanders to ſee, what elſe he knew they had reaſon not to beleeve; and the juſteſt of all *Iſraels* Chair-men, took not ſo much pains to execut juſtice,

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as *Absolon*, who is said to have staid as long in the gates of *Jerusalem*, as the Sun stay'd above them, informing himself of all persons and affairs, though with as little design to redresse their wrongs, as he shewd much inclination to know them; and all this, that the people might be gained to be the instruments of his unnatural Rebellion; and such is the laboriousnesse of these seeming coppiers of Vertue, that in our ordinar conversation, we are still jealous of such as are too studious to appear vertuous, though we have no other reason to doubt their sincerity, but what arises from their too great pains, from which we may conclude, that these who intend to be vertuous, have a much easier task then these pretenders have, because they have not their own conscience, nor the jealousies of others to wrestle against; and which is yet worse, these want that habit of

Vertue,

Vertue, which renders all the pains of such as are really vertuous easie to them, and what is more difficult, then for these to act against customs, which time renders a second nature; and which, as shall be said hereafter, is so prevalent, as to facilitat to vertuous persons the hardest part of what Vertue commands: Besides this, these dissemblers have a difficult part to act, seing they act against their own inclinations, which is to offer violence to nature, and the working not only without the help of that strongest of all seconds, but the toiling against it, and all the assistance it can give: which how great a torment it proves, appears from this, that such as have as much generosity, as may intitle them to the name of Man, will rather wearie out the rage of torture, then injure their own inclinations. I imagine that *Haman* was much distrest, by being

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putto lead *Mordecai's* horse in complyance with his Masters commands; and one who is obliged by that intereſt, which makes him diſſemble to counterfit a kindneſs for one whom he hates, or emit an applauſe of what he undervalues, is certainly by that neceſſity more cruciat by a thouſand ſtages, then ſuch as intend upon a vertuous account to love the perſon, and really to praiſe that in him, which they are forc'd to commend; which is ſo far from being a torment, when it is truly vertuous, that that real love makes him who has it, hungry of an occaſion to ſhew it, and to purſue all means for hightning that applauſe, which torments the other. conſider what difficulty we find in going one way, whil'ſt we look another, and with what hazard of ſtumbling that attempt is attended, and ye will find both much difficulty and hazard to wait on diſſimulation,

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wherein we are tyed to a double task, for we muſt do what we intend, becauſe of our inclinations, and what we pretend, becauſe of our profeſſions; and if we fail in either, which is more probable, then where ſimplicity only is profeſt, (two tasks being difficulter then one,) then the world laughs at us, for failing in what we propoſ'd: And we fret at our ſelves, for failing in what was privatly deſign'd; and not only does diſſimulation tye us to a double, but it obliges us to two contrary tasks, for we needed not diſſemble, if what we intend, be not contrary to what we pretend; and thus men in diſſimulation do but (like *Penelope*,) undoe in the night, what they were forc'd to do in the day time.

Diſſimulation makes Vice likewiſe the more difficult, in that diſſemblers are never able to recover the loſſe they ſuſtain by one eſcape, for if they be catcht in their diſſimulation,

or dogg'd out to be impostors (which they cannot misse, but by a more watchful attendance, then any that Vertue requires) then they of all persons are most hated, not only by these whom they intended to cheat, but by all others, though inconcerned in the crime, and both the one and the other do yet hate it, as what striks at the root of all humane society: and for this cause, murther under trust, is accounted so impious and sacrilegious a breach of friendship, that Lawiers have hightned its punishment, from that of ordinar murther, to that of treason; and the grossest of Politicians have confest this dissimulation to be so horrid a crime, that it was not to be committed for a lesse hire then that of a Kingdom: Whereas vertuous persons have their escapes, oftner pitied then punished; both because these escapes are imputed to no

abiding habit, and becauſe it is not to be feared that they will offend for the future, ſeing what they laſt failed in, was not the effect of any innate and permanent quality, but was a tranſient and deſignleſs frailty.

Diſſimulation is from this likewiſe more painful then the Vertue which it emulats, that the Diſſembler is oblidged not only ſo to diſſemble, as that theſe whom he intends to cheat, may believe him ſerious; but ſo likewiſe, as that others may underſtand that he is not ſerious: Thus I have my ſelf ſeen a Gentleman, who diſſembled a love and fondneſs for one whom he was oblidged to perſwade that ſhe was his Miſtriſs, act ſo ccovertly that perfidious part, that his real Miſtriſs, was really jealous that he diſſembled with her, and not with the other: And to remove this, put the Gallant to as much new pains as his former cheat had coſt him.

And I have heard of the like accidents, though in different actions; As of a Rebel, who counterfeited Loyalty so, that his Complices did really distrust his fixedness to these damn'd Principles which he still retained. And in ordinary conversation ye will often find, that in dissembling with the one party, ye lose still the other; and it is impossible to regain them who are so lost, but by a shamefull discovery of the former cheat: and after all that losse, this doubt is still left, How can I know but this man dissembles with me, who is so exquisite in that Art, as even to have made me jealous, that his dissimulation was not counterfeit?

Vertue requires fewer instruments then vice

Let us a little consider how few instruments Vertue requires, and we will find it easie to be Vertuous: It requires no Arms, Exchequer, Guards, nor Garrison; It is all these to it self, in

in every ſenſe wherein it needs them: whereas Vice is a burden to its votaries, as well in the abundance of thoſe attendants which it requires, as in the difficulty of thoſe attainments which it propoſes. And this is that happy Topick, from which our wiſe Saviour reproved *Martha*, when he told her, *that ſhe wearied her ſelf about many things, whereas there was one thing neceſſary*. By which, ſeing he commended Devotion, I may well preſs from it the excellency of Moral Vertue. The ambitious man is obliged to have his Houſe planted with a Wood of Partizans, as well to ſecure that condition which ſo many envy and rival, as to magnifie himſelf by ſo unequall'd attendance. This deſire to command, made *Hannibal* force a paſſage through the Rocky Alps; *Ceſar* to commit himſelf to the mercy of a ſtormy Sea, and ſo many weary Journeys. This obliged *Xerxes*

to entertain vaſt Navies. And *Darius* ſuch Armies, as reduced all mankind into one Incorporation. And ſo much doth Ambition tie its dependers, to depend upon ſuch numbers, that though that Armies of Laquays which attend them, ſignifies no more then ſo many following Ciphers; yet the ſubſtracting of any one of theſe, doth by ſo much leſſen the value of what they follow. Doth not Pride require Flatterers? and theſe Flatterers Salaries, and the proviſion of theſe Salaries, much pains and anxietie? Doth it not require precedency, a ſuitable eſtate and applauſe? And are not theſe inattainable, without more toil and fatigue, then any thing that Vertue enjoynes? Covetouſneſs requires Aſſiduous Drudgery, and Mines as bottomleſs as the deſires which craves them: It craves every thing which others have, and every thing which it ſelf can imagine. Luxury

xury ſeeks only after what is unuſual, and what is rare. It muſt in *Apicius*, crave food from the *Indies*, fetcht to *Rome*, in *Heliogabalus* Fiſhes when far from the Sea, and more for one belly, then might enrich thouſands of Nobler Creatures. Luſt requires plurality of Women, abundance of ſtrength, numbers of Pimps, and much Money. Whereas Vertue craves only what is fit, and perſwades us to believe that only to be fit, which is abſolutely neceſſary. *Cato's* Table is compleatly furniſhed with one Diſh, and his Body with one Veſture.

Huic epulæ viciſſe famem.

And the Philoſopher going by well and rich furniſh'd Shops, could cry out with pleaſure, Oh! How many things are there, of which I ſtand not in need? Not only are theſe many Inſtruments troubleſome, becauſe they are ſuperfluous, but likewiſe, becauſe by their

number they add to these natural necessities, under which even Vertuous men are weighted, as long as they are men. These who have so numerous Families, cannot remove when their necessity calls them, but they must expect till their retinue be ready, and when these are prepared, it is no easie clogg to draw so many after them; or when any misfortune overtakes any of these many, they must suffer in these, as oft as each of these suffers in themselves; and their miseries are augmented by every new Increment that is added to their fortunes. A great Treasure is not only an incitement to make its Master be assaulted, or betrayed, but is likewise uneasie to be transported: And *Cresus* many Baggs are overtaken, when Moneyless *Solon* escapes with safety. I shall then conclude, that Vertue is easier then Vice, because it requires fewer Instruments.

Vertue

cauſe it cannot find them at home. Covetouſneſſe muſt ſcorch in the *Indies* its ſuiters; it muſt freez them in *Nova Zembla*; it terrifies them at Sea, and Shipwracks them upon the Shore. Whilſt Vertue recommends to us, to ſeek our happineſs in no forraign pleaſures: And *Diogenes* finds without danger in his Tubb, what theſe Sailers purſue in their dangerous Bottoms. But Vice might plead it ſelf leſs guilty, if its deſigns were only difficult, but difficulty is not all, for Vice either requires what is impoſſible, or what by not being bounded, may very eaſily become ſo. Covetouſneſs makes nothing enough, and propoſes not only what may ſatisfie, but what may be acquired. Ambition likewiſe will have every man to be higheſt, which is impoſſible, becauſe there cannot be many higheſts; and the firſt attainer leaves nothing to his implacable rivals, but

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the impatience of being disappointed, which not only disquiets their present ease, but begets in them projects of attaquing him by whom they conceive themselves vanquisht. And these designs being formed, by persons whose judgements is much disordered by interest (which like fir'd Powder, flees out, not alwayes where it should, but where it may) and against persons already secured, by Power, Fame, Law, and other advantages, they ripen into no other issue, then a last ruine to these, who were so foolish, as not to satisfie their present humour with their present fortune.

Vice in defect and in excesse are equally uneasie.

Philosophers have divided all Vices into these, which consist in excess, and these which imply a defect, the one shooting as far over the mark as the other comes short of it; and if we compare Vertue with either of these, we will find it more easie then either,

either, for as to theſe, which over-reach Vertue, they muſt be as much more uneaſie then it, as they exceed it; for having all in them which that Vertue poſſeſſes which they exceed, they muſt require either in acquiſition or maintenance, all the pains that the exceeded Vertue exacts. Thus prodigality requires all the ſpending, and pains that liberality needs, and running equally with it all it's length; it begins to require more pains and travel where it out-ſhoots the other, and thus prodigality beſtowes not only enough as liberality does, but it laviſhes out more then is fit, taking for the ſtandard of it's bounty, all that it hath to beſtow, and not either what it ſelf can ſpare, or what it's object needs: Jealouſie pains it ſelf more, then true love, with all thoſe extravagancies, which are ſo unſufferable to the party loved, and ſo diſquieting to the lover himſelf, that

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Physitians have accounted this a disease, and the Law hath made it a crime. As to these Vices, which by being placed in defect, seem to require as much lesse trouble then the Vice they fall short of, as the others require more, because of their excess; yet so uneasie is Vice, that even these though they exceed not vertue in their measures, do yet exceed it in their toil: For nature designs accomplishment in all it's productions, and therefore frets, and is disquieted at these immature effects; and is as much more wounded by these, then by vertuous productions, as the grafts are by being spoiled of their greener fruits, or as a women is by her too early birth. We see a miser more cruciat by his scanting penuriousnesse, then a noble person by his generous liberality, for these are oblieged to keep themselves out of these occasions of spending (a task great enough, because all men

men endeavour, both out of envy, and out of humour and ſport, to draw them unto theſe ſnares) and when they are within their own circle, they are forced by that reſtleſſe Vice, to deſcend to thouſand of tricks, which are as wearieing, as unhandſome. I have ſeen ſome ſo careful of their eſtates, that they brook'd better to have their names and ſouls burden'd then theſe, and to preſerve which they were at more trouble then any can have the faith to beleeve, beſides theſe who had the humour to do ſo: If to hold or draw with our full force be a trouble, both theſe are the poſturs of covetouſneſſe, where-with it is kept upon conſtant guard, and in continual employment; and if at any time they remit any thing of that anxiety, they repine at their own negligence, and imagine that they loſt as much as they hoped once to have gain'd. Fear is the defect of courage,

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but yet it is more uneasie then courage, and really this alone has more uneasieneſſe, then all the fraterny of Vertues, for Vertue is at worſt buſſied about, what is; but fear bogls at what is not, equally with what is.

Vices oppoſe one another, whereas each Vertue aſſiſts its fellow.

Vice likewiſe is therefore leſſe eaſie then Vertue, becauſe it propoſes only an aime, which is fixt and ſtable, whil'ſt vice and fancy leavs us to an indetermination, that is uneaſie as well as dangerous, when it hath preſt us, to make Armies fall as ſacrificed to the idol of our Ambition, and for humouring of that paſſion, to bring Cities as well as Men level with the ground: Then it will in the next thought perſwade us, even to laugh at our Ambition, and to exchange it for love to a Miſtriſs or Companionrie as it once ſerv'd the otherwiſe *Great Alexander*.

The practice of one Vertue facilitats other Vertues.

As Vertue makes good neighbours, ſo all the Vertues are ſo far

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ſuch amongſt themſelves, that not only they interfeer not with one another, but the exerciſe likewiſe of the one, facilitats the practice of the others; thus whilſt we practice temperance, we learn to be juſt, becauſe temperance is the juſt meaſure of enjoying, and uſing all contingents; and we learn by it to be patient, patience being a temperance in grief, ſorrow or affliction: Patience is likewiſe the exerciſe of fortitude, and fortitude is a juſt proportion of courage, and a temperat exerciſe of boldneſſe. And this occaſion'd the Philoſophers to terme this noble alliance, the *golden chain of Vertue*, each being linkt with, and depending upon it's fellow. But if we turn the proſpect, we will find that though diſſention be a ſpecial Vice ſo character'd, yet all Vices, have ſomewhat of that ill natur'd humour in them; and agree in nothing, beſides that each of

them disagree with each other, which makes the practice of them both tedious and disagreeable, for all of them consisting, the one in excess, the other in defect; they cannot but disagree, excess and defect being in themselves most contrary: thus prodigality oppose sa varice, cowardlieness courage, and fondnesse hatred; and as vertuous persons have a kindness for one another, because the object of their love requires, as well as admitts rivals, so Vice endeavouring to engrosse what it pursues, makes rivals altogether unsupportable. Ambition pouses on each of it's dependers to be chiefe, and yet allows only one of these many to enjoy, what it makes all of them desire. Thus avaric's task is to impropriat the possession of what was created, and is necessary to be distribute amongst many thousands: And envy will not only have its Master to be full of applause, but will

will likewise starve the desires, and merits of others, judging that it self cannot be happy if others be. Vice then must be less easie then Vertue, because it hath moe enemies then Vertue; and because the Vertues are more harmonious amongst themselves, then Vices are.

Vices not only make enemies to themselves, but by a Civil War (as a just judgement upon them) they destroy one another, providence intending thereby, to hinder the growth of what, though it prosper not well, yet is already too noxious to mankind; and upon the same principle of kindness to what bears his image, God Almighty, and His Providence, do design the unsuccessfulness of Vice, as being obstructive of his glory, as well as destructive to his creatures, being equally thereto engaged, by a love to his own honour and service, and by a hatred as well

Providence resists vice

to these who commit Vice, as to the Vice which is committed. Thus God confounded those Tongues who had spoke so much blasphemy against him, whilst they were endeavouring to raise a Tower as high as their sins. And when *David* intended to spill *Nabals* blood, God is said to have stopt him from being an unjust Executioner, whom he intended to make a most just Judge. And since *Balaams* Asse opened its mouth to speak this truth, they must be more stupid then Asses, who will not believe it.

The Law makes Vice uneasie.

The Law likewise by its punishments, contributes all its endeavours to crush Vice, and to arrest its success, forbidding by its Edicts, any person to assist it, and making not only assistance, but counsel, not only counsel, but connivance, not only connivance, but concealment of it, to be in most cases so criminal, that all the honours which Vice promiseth,

or

or the treasures it gives, cannot be able to redeem those who are found to have slighted this prohibition. Must it not then be difficult to be vitious? where Assistants and Counsellours are so over-aw'd, and the intenders so terrified, that few will ingage as instruments? and these who do, are so disordered by fear, that vitious projectors are as little to expect success, as vertuous persons are to wish it for them. And to evidence how much opposition the Law intends for Vice, it not only punishes Vice with what it presently inflicts, but it presumes it still guilty for the future, *semel malus, semper præsumitur malus*; and upon that presumption many vitious persons have suffered for that whereof they were otherwayes innocent. Though Rebellion hath promising charms, to allure the Idolaters of Ambition and Fame, yet the Law doth so far stand against it, that few will

concur with the contrivers, except ſuch fools as have not the wit to promote it, or ſome deſperat perſons, with whom fewwill joyn, becauſe they are known to be diſcontent, & though revenge reliſhes blood with a pleaſing ſmack; yet the ſeverity of excellent Laws cools much of that inhumane heat, and leſſens the pleaſure, by ſharpening the puniſhment. Vice then muſt be uneaſie, ſeing the Law oppoſes it, and renders its Commiſſion dangerous, as well as odious.

Men are in interest obl'g'd to oppose Vice and so it is uneasie

Men likewiſe joyn with GOD and the Law in a Confederacy againſt Vice, and though they too oft approve it in the warmneſſe and diſorder of their paſſions; yet in their profeſſions and conventions they laugh at it, and inveigh againſt it; and though the preſſure of a preſent temptation, overcomes them ſo far as to commit what they diſſallow, yet they do it but infrequently and

with

with ſo many cheks from within, as that it's commiſſion cannot be thought eaſie: Conſider, how amongſt men, we hate even theſe Vices in others, which we are guilty of our ſelves, and how we even hate theſe Vices in others, by which we our ſelves reap no ſmall advantage. *Alexander* gloried to deſtroy that baſe perſon, who had murthered his greateſt enemy *Darius*; and *David* is cominended, for having cauſed kill him, who but ſaid, that he had killed *Saul*; who will employ one who is perfidious? and ſo uneaſie is Vice, that much pains and diſcourſe will not perſwade us to beleeve one who uſes to lye, whil'ſt we will ſoon beleeve what is really a lye from one who uſes not to abuſe our truſt; few Judges are ſo pointedly juſt, as not to think that they may favour a Vertuous perſon; good men do likewiſe reward ſuch as own an intereſt ſo allowable

lowable, and wicked men own such as are vertuous out of design, thereby to expiat their former Vice, and to perswade the world, that they are not really vitious, though they be esteemed so: so that seing reward as well as inclination, and just men as well as injust advance Vertue, and oppose Vice; Vice cannot be but be more uneasie then Vertue, which is all is to be proven.

Vice makes us fear all men.

I am from reflecting upon the progress and growth of Vice, convinc'd very much of it's uneasieness; If we look upon Rebellion, Revenge or Adulteries, we will find them hatcht in Corners as remot from commerce as those Vices are themselves from Vertue, and as black as the guilt of their contrivers, and almost as terrifying as the worst of prisons are to such who are but in any measure vertuous; none of the contrivers dares trust his Colleague, and which is yet worse,

none

none of them hath courage enough to reflect upon what he is to do; he moſt be too ill to be ſucceſsfull who is ſo deſperatly wicked, as not to trembje at the wickedneſſe he projects, and theſe bluſhings which adorn the face, when they are the motions of modeſty, become ſtains and blemiſhes, when they are ſent there by fear, or a troubl'd conſcience; and it is very pretty to obſerve with how much art and pains, ſuch as are guilty of Vice, endeavour to ſhun all diſcourſes, that can renew to them the leaſt reflection upon their former failings, and how they moſt often times diſobliege their own envy and malice, in not daring to vent or reproach others with that guilt, which might be eaſily retorted; and thus vitious men have as many maſters, as their vices have witneſſes: and though they are bold enough to commit vice, yet they often times want

want the courage to own it; and ſervants, if conſcious to theſe crimes, become thereby neceſſar to their maſters, nor do wicked and vitious perſons fear only ſuch as do, but (which is more extenſive) ſuch as may know their Vices, and tremble at 'tis memory, as if the Sun or Moon would divulge their ſecrets, and by accident they have oft confeſt crimes upon miſtakes, and have made apologies for that whereof they were not accuſ'd, which hath made the Confeſſors to be laught at for their error, as well as hated for their crimes.

It is more natural to be vertuous then vitious

Another Argument to inforce that Vertue is more eaſie then Vice, is, that ſeing nature is the ſpring of all operations, certainly that muſt be moſt eaſie, which is moſt natural; and when we would expreſſe any thing to be eaſie to a perſon or nation, we ſay, it is natural to them, and miracles

racles are uneaſie and difficult, becauſe they run the counter-tract of nature, being either above, againſt or beſide it's aſſiſtance: But ſo it is that Vertue is a more natural operation then Vice, both becauſe it leſſe infeſts nature then Vice does, and becauſe nature diſcovers more of a bent to act vertuouſly then vitiouſly, which are the only two ſenſes in which any thing is ſaid to be *natural*.

That vertue of theſe two prejudges nature leaſt, is clear from this, that ſobriety cheriſheth it, when it is run down by intemperance, murder kills it, gluttony choaks it, and jealouſie keeps it not alive but to torment it; and generally when ever Nature is diſtreſt, it flyes to Vertue, either for Protection, as to Courage, Juſtice and Clemency, or for recovery, as to Temperance, Induſtry and Chaſtity: Few gray hairs owe their whiteneſſe, except

except to that innocence whose Livery it is, Rapine, oppression, and these other Vices, hightening their insolence against man, to that point, that he must serve them in being his own Burrior, to be commended for nothing else, save that they rid the World of such who came only to it, to deface that glorious Fabrick, whereof the Almighty resented so the pleasure of having created it, that he appointed a day of each seven to celebrat its Festivals. Are not some sins said to be *sins against our own bodies?* Not because all are not so in some measure, but because some are so in so eminent a measure, that the Apostle, who knew much of all mens inclinations, thought that there being so much such, was enough to restrain such persons from committing them, as were yet so wicked, as not to obey a Saviour who died for them. And why is it that Laws are so severe

against

againſt Vice: but becauſe it deſtroys and corrupts the Members of the Common-wealth: I have oft, notwithſtanding of the Precepts of Stoicisme, which forbids me to be ſo effeminat, as to pity any thing, and notwithſtanding of the principles of Juſtice, which forbids me to pity perſons who are flagitious, yet been driven to that exceſs of compaſſion for the ſtate of vitious perſons, that I have no more remembred even the wrongs that they have done me, to ſee the Pox wear out a face which had been ſo oft Fairded, and the Gout felter feet, that as the Pſalmiſt ſays, *were ſwift to do ill*, are but too ordinary encounters to excite compaſſion: But to ſee the Wheel fatned with the marrow of tortured miſcreants, and the Rack pull to pieces theſe Receptacles of Vice, are great inſtances how great an enemy Vice is to Nature, under whoſe ill conduct, and for whoſe errors

rors it ſuffers torments, which are much ſooner felt then expreſt.

Since then Nature is ſo oppoſ'd by Vice, it cannot be it ſelf ſo unwiſe in the meaneſt of theſe many degrees which we aſcribe to many creatures whom it makes wiſe, if it diſpoſed not mankind to entertain an averſion for Vice, which is ſo much its enemy. Shall the Sheep, the ſillieſt of all Animals, or the earth, the dulleſt of all the elements, flee from its oppreſſors? And ſhall Nature, which ſhould be wiſer then theſe, becauſe it beſtowes theſe inclinations upon them, which makes them paſs for wiſe, be ſo imprudent, as not to mould men ſo, as to incline them to hate Vice, which ſo much hurts it? Is there any Vice committed, to which we may not find another impulſive cauſe then Nature? And are not moſt Vices either committed by cuſtome, by being miſtaken for good,

by

by intereſt, or inadvertence, as ſhall be ſhewed in the cloſe of this Diſcourſe: And ſeing Nature deſigns to do nothing in vain, it is not imaginable that it ſhould prompt us to Vice, wherein nothing but vanity can be expected, or from which nothing elſe can be reapt. Theſe who are ſo injurious to Nature (becauſe it appears Nature hath been leſs liberal to them, of underſtanding, then to others) as to faſten this reproach upon it, of inclining men to Vice, do contradict themſelves, when they ſay that Nature is ſatisfied with little, and deſires nothing that is ſuperfluous; whereas all theſe Vices which conſiſt in exceſs, do ſtretch themſelves to ſuperfluity; whilſt upon the other ſide, theſe Vices which conſiſt in defect, are yet as unnatural, becauſe in theſe the committers deny themſelves what is neceſſary for them, and ſo are moſt unnatural;

Nature

Nature desiring to see every thing accomplish'd in its just proportions, and satisfied in its just desires.

Each Vice brings a special disease.

All Vices have their own peculiar diseases, to which they inevitably lead; Envy brings men to a leanness, as if it were fed with its Masters flesh, as well as with its enemies failings; Lust the Pox and Consumptions; Drunkenness Catarhes and Gouts, and Rage, Feavers and Phrensies; which is a demonstration of their uneasiness, and incommodiousness: And I might almost say, that those Vices are like Frogs, Lice, and other despicable and terrible insects, generated and kneaded out of excrementious humors; Lust is occasioned by the superfluity and heat of the Blood; Drunkenness by a dryness of the Vessels; and Rage by the corruption and exuberancy of Choler. Consider how much the grimaces of anger disfigures the sweetest face, how much

rage

rage diſcompoſes our diſcourſe, and by theſe and its other poſtures, ye will find Vice an enemy to Nature: So that in all theſe, Nature labours under ſome diſtemper, and is diſtreſt in its operations, and acts them not out of choice, but as ſick men riſe to hunt for what their Phyſitians deny them. And from all this it follows, that vice is neither natural in its productions, nor in its tendencies, not being deſigned by Nature in the one, nor deſigning to preſerve Nature in the other.

I confeſſe there is a rank of Vertues, which are ſupernatural, ſuch as Faith, Hope and Repentance, but either there could be no contradiſtinction of theſe from ſuch as I treat of, elſe theſe of which I hear ſpeak, muſt be natural; To deny our ſelves, if we will follow Chriſt; and that fleſh and blood did not teach *Peter*, to emit that noble confeſſi-

on of Christs being the Son of the Eternal GOD, proves that some spiritual truths, are above the reach of reason, yet with relation to those other moral Vertues, that same inspired Volumne assures us, *that the Gentiles, who have no Law, do by nature the things contained in the Law, these not having the Law, are a Law unto themselves, which shew the work of the Law written in their hearts, the Conscience also bearing witnesse, and their Thoughts in the mean time accusing, or else excusing one another*; and elsewhere the wicked are said to be without *natural affection*, are not all sins even in the dialect of Philosophers and Law-givers, as well as in the Language of *Canaan* termed unnatural? What is Parricide, Ingratitude, Oppression, Lying &c. but the subversion of these Lawes, whereof our own hearts are the Tables? Doth not Nature,

Rom. 2. 14.

Rom. 1. 31.

by

by giving us Tongues to expreſs our thoughts, teach us, that to diſguiſe our thoughts, or to contradict them, is to be unnatural: And ſeing the not acknowledgement of favours, obſtructs the future relief of our neceſſities, it muſt be as unnatural to be ungrate, as it is natural to provide ſupplies for our craving wants.

The horrour of Conſcience makes Vice uneaſie.

I will not fully exhauſt the miſeries that wait upon Vice, by telling you, that no man who is really vitious, ſinneth without reluctancy in the commiſſion; But I muſt likewiſe tell you, that though all the preceeding diſadvantages were ſalv'd, yet the natural horrour which reſults from the commiſſion of Vice, is great enough to render it a miracle, that any man ſhould be vitious, our Conſcience can condemn us without Witneſſes, though we bribe off all Witneſſes from without, or though by Sophiſtry and Art, we render their

Depositions insuccessful: And though Remissions can secure us against all external punishments, yet the Arm of that Executioner cannot be stopt; and if ye consider how men become thereby inconsolable, by the attendance of friends, and the advantage of all exterior pleasures, ye cannot but conclude that Vice is to be pitied, as well as shun'd, and that this alone makes it more uneasie then Vertue, whereby the greatest of misfortunes are sweetned, and outward torments, by having their Prospect turned upon future praise and rewards, rendered pleasures to such as suffer them; and are lookt upon as ornaments, by such as see them inflicted, and draw praises from succeeding ages.

——*Hic murus ahæneus esto.*
Nil conscire sibi, nulla palescere culpa.

was the determination of a Pagan, who

who could derive no happineſſe from theſe Divine Promiſes upon which we are obliged to rely for rewards; which though they be too great to be underſtood by the Sons of Men, yet are not ſo great, but that they may be expected by us, when we ſhall be adopted to be the Sons of that God, whoſe power to beſtow, can be equal'd by nothing, but by his deſire to gratifie. After ſucceſſe hath crown'd vitious deſigns, yet Vice meets with this uneaſineſſe of remorſe, wherein the ſouls of men are made to forget the pleaſure of ſucceſſe, and are puniſhed for having been ſucceſsful: And theſe will either not remember their ſucceſſe, in which caſe they want all pleaſure, or if they think upon them, that thought will lead them back to conſider the guilt and baſeneſſe to which they owe it, which will vex and fret them. Vertue afflicts at moſt but the body, and in theſe pains, Philoſophie

losophie consols us, but Vice afflicts our Souls; and the Soul being more sensible then the body (seing the body owes its sensibleness to it.) Certainly the torments of Vice must be greatest, and this seems the reason why our Saviour, in describing the torments of Hell, placeth *the worm which never dies*, before *the fire that never goeth out*; And that the rebukes of a natural Conscience, are of all torments the most insupportable, appears from this, that albeit death be the most formidable of all torments (men suffering Tortures, Physick, Contumelies, Poverty, and the sharpest of afflictions, to shun its encounter) yet men in exchange of these, will not only welcome Death, but will assume it to themselves, adding the guilt and infamy of self-murder, the confiscation of an Estate, and the infamous want of Burial, to the horrours of an ordinary death; and al

this!

this to ſhift the preſent gnawings of a Conſcience. The horrours likewiſe of a guilty Conſcience doth in this appear moſt diſquieting, that thoſe who have their Conſcience ſo burden'd, do acknowledge, that after confeſſion, they find themſelves as much eaſed, as a ſick Stomack is relieved by vomiting up theſe humours, whoſe diſquietneſſe maks ſuch as ſuffered them, rather ſick perſons, then Patients: Whereas what ever be the preſent troubles which ariſeth from vertue, yet if they continue not, they are tolerable; and if they continue, cuſtome, and the aſſiſtance of Philoſophy will leſſen their weight, and at beſt, the pain is to be but temporary, becauſe the cauſe from which they deſcend is but momentany: If they be not ſharp and violent, they are ſufferable; and if they be violent, they cannot laſt, or at leaſt the Patient cannot laſt long

to endure them. Whereas these reflections that disquiet us in Vice, arising from the soul it self, cannot perish whilst that hath any being. And so the vitious soul must measure its grief by the length of Eternity, though Vice did let out its joys but by the length of a moment, and did not fill even the narrow dimensions of that moment, with sincere joy; the knowledge that these were to be short lyv'd, and the fear of succeeding torment, possessing much of that little room.

Vertue si more pleasant then Vice.

The first objection whose difficulty deserves an answer, is that Vertue obliges us to oppose pleasurs, and to accustome our selves with such rigors, seriousnesse and patience, as cannot but render it's practice uneasie; and if the Readers own ingenuity supply not what may be rejoyn'd to this, it will require a discourse, that shall have no other design

ſign beſides its ſatisfaction, and really to ſhew by what means every man may make himſelf eaſily happy, and how to ſoften the appearing rigours of Philoſophy, is a deſign which if I thought it not worthy of a ſweeter pen, ſhould be aſſiſted by mine, and for which I have in my current experience gather'd together ſome looſe reflections and obſervations, of whoſe cogency I have this aſſurance; that they have often moderated the weildeſt of my own ſtraying inclinations, and ſo might pretend to a more prevailing aſcendent over ſuch, whoſe reaſon and temperament makes them much more reclaimable: But at preſent my anſwer is, that Philoſophy enjoyns not the croſſing of our own inclinations, but in order to their accompliſhment; and it propoſes pleaſure as it's end, as well as Vice, though for it's more ſixt eſtabliſhment; it ſometimes commands what

what ſeems rude to ſuch as are ſtrangers to it's intentions in them. Thus temperance reſolvs to highten the pleaſurs of enjoyment, by defending us againſt all the inſults of exceſſe and oppreſſive loathing; and when it leſſens our pleaſurs, it intends not to abridge them, but to make them fit and convenient for us, even as Souldiers, who though they propoſe not wounds and ſtarvings, yet if without theſe they cannot reach thoſe Lawrels, to which they climb, they will not ſo far diſparage their own hopes, as to think they ſhould fix them upon any thing whoſe acquiſt deſerve not the ſuffering of theſe. Phyſick cannot be called a cruel employment, becauſe to preſerve what is ſound, it will cut off what is tainted; and theſe vitious perſons, whoſe lazineſs forms this doubt, do anſwer it when they endure the ſickneſſe of Drunkenneſſe, the toiling

ing of Avarice, the attendance of riſing Vanity, and the watchings of Anxiety; and all this to ſatisfie inclinations, whoſe ſhortneſs allowes little pleaſure, and whoſe proſpect excluds all future hopes. Such as diſquiet themſelves by Anxiety (which is a frequently repeated ſelf murther) are more tortour'd, then they could be by the want of what they pant after; that long'd for poſſeſſion of a Neighbours eſtate, or of a publick employment, maks deeper impreſſions of grief by their abſence, then their enjoyment can repair; and a Philoſopher will ſooner convince himſelf of their not being the neceſſar integrants of our happineſſe, then the miſer will by all his aſſiduouſneſſe gain them.

There are but three inſtances of time, and in each of theſe, vitious perſons are much troubled; the proſpect of uſual inſucceſſefulneſs, difficulties

culties or inconveniences do torment before the commission; horrour, trembling and reluctancy do terrifie in the act, and conscience succeeds to these after commission, as the last, but not the least of these unruly torments. And as to the pleasurs of Vice, it can have none in any of these parcels of time, beside the *present*, which present, is by many Philosophers scarce allowed the name of time; and is at best so swift, that it's pleasurs most be too transient to be possest. I confess that revenge is the most inticeing of all Vices, and so much so, that a wicked *Italian* said, that God Almighty had reserv'd it to himself, because it was too noble and satisfying a Prerogative to be bestowed upon mortals; yet it discharges at once it's pleasure with it's fury, and like a bee languishes after it hath spent it's sting, and when it is once acted, which is oft in one moment,

it

it ceaſeth from that moment to be a pleaſure and ſuch as were tickled once with it, are afraid of it's remembrance, and think worſe of it, then they did formerly of the affront, to expiat which, it was undertaken; Thirty Pieces of Silver might have had ſome letchery in them at *Judas* firſt touch, but they behooved to have a very unreſembling effect, when he took no longer pleaſure in them, then to have come the next week to offer them back: and becauſe they were refuſed, to rid himſelf of his life and them together.

The pains of Vice may be conluded greater then theſe of Vertue, from this, that vertuous perſons are in their ſufferings aſſiſted by all the world, vitious perſons doing ſo to expiat their own crimes, and vertuous perſons doing the ſame, to reward the Vertue they adore: and if theſe endeavours prove inſucceſsful, every man

man by bearing a ſhare in their grief, do all they can to leſſen it; but vitious perſons have their ſufferings augmented by the disdain, and juſt opprobries thrown upon them by ſuch as were witneſſes to their Vices; and ſuch as had any inclination for them, dare not appear to be their well-wiſhers, leaſt they be repute Complices of their crimes.

I need not fear ſo much weakneſſe in this my Theam, as to bring up a thouſand of theſe inſtances to its aid, that ly every where obvious to the leaſt curious obſervation. What is more laborious then Pride? wherein by robbing from others what is due to them, the acquirers are ſtill obliged to defend their new Conqueſts with more vigilance, then Vertue needs? The proud man muſt be greater then all others, and ſo muſt toil more then they all, his task being greater then all theirs joyntly. And the jea-

lous

lous man muſt never be ſatisfied, till he know not only what is truth, but what he fears to be ſo, being moſt unhappy in this, that if he get aſſurance of what he ſuſpects, then he is made really miſerable; or if he attain not to that aſſurance, he muſt ſtill toil for it, and muſt make himſelf miſerable by his pains, till he become really ſo, by being inform'd of what at one inſtant he wiſhes to be falſe, and endeavours to make true. Revenge is moſt painful, both in perſwading us that theſe are affronts, which of their own nature are no affronts, and then in bringing on us much more hazard then their ſatisfaction can repay: For one word ſpoke to us, which (it may be) the ſpeaker intended as no injury, how many have by murdering the ſpeaker, or ſome ſuch raſh attempt, deprived themſelves of the priviledge of ſeeing their friends without horrour, or of coming abroad without

without imminent danger, skulking in dens like theeves, imprisoned for fear of prison, and dying daily to shun the death they fear. Whereas *Socrates*, by laughing at him who spat in his face, had then the pleasure to see himself at present satisfied, and did foresee the hopes of future praises. Guiltinesse must search out corners, it must at all rates secure favorits, it must shun to meet with such as are conscious to its guilt, and when ever two men speak privatly in presence of such as are vitious, they perswade themselves that somewhat is there spoke to their disadvantage; and like one who labours of a sore, they must still be carefull that their wound be not toucht.

To conclude then this Period, consider, that every thing that is uneasie must be unpleasant, and that Vice is more uneasie then Vertue, appears from the whole foregoing Discourse.

I hope the preceeding Diſcourſe hath cleared off all theſe doubts that can oppoſe this (though new) yet well founded truth, leaving only this objection here to be anſwered. If Vice be leſſe eaſie, and leſſe natural then Vertue; why do the greater part of mankind range themſelves to its ſide? leaving Vertue as few followers, as it profeſſes to deſire admirers? In anſwer whereto, I confeſſe that this objection proves men to be mad, but not Vice to be eaſie; even as when we ſee men throw away their cloaths, run the fields over, and expoſe themſelves to ſtorms, leaving their convenient homes, and kind family: we conclude ſuch as do ſo to be mad, but are not induced to believe that what they do is eaſie. And certainly Vice is a madneſs, as may appear convincingly from this, that when we ſee others run to theſe

Why men are vitious.

excesses (which we thought Gallantry in our selves, when we were acting the like) we ask them seriously, What, are ye mad? And
2 Kings 8. 13 *Hazael*, when the cruelty he was to (and did) commit, was foretold him by the Prophet, did with admiration ask, *What? am I a Dog, that I should do these things!*
Luke 15. 17 And the Prodigal, when he freed himself from these vitious roavings, is said to have *come to himself*; by which word Madness is usually expresst: Men are said to be mad, when they offer violence to their Body; and it is a more advanc'd degree of madness, to offer violence to our Souls, which we then do (besides the ruining of our Bodies) when we are Vitious. And to such as prefer their Bodies to their Souls, I recommend the Survey of such Bodies, as have wasted themselves in Stews and Taverns,

Taverns; or have left Limbs upon the Field where they laſt quarrelled after Cups, for Vanity, or Miſtriſſes. The ſecond anſwer is, that men miſtake ofttimes Vice for Vertue, and are inticed to it by an error in their Judgements, rather then any depravedneſs in their Affections. Thus Drunkenneſs recommends it ſelf to us, under the notion of kindneſs; and Prodigality, under that of Liberality: Complacency likewiſe is the great Pimp of much Vitiouſneſs to well diſpoſed perſons, and many are by it inticed to erre, to gratifie a miſtake in their friendſhip, for they are perſwaded that friendſhip and kindneſs are ſo innocent and ſweet qualities, that it cannot command what is not as juſt as it ſelf.

Cuſtome alſo, as it is a ſecond nature, ſo it is a Step-mother to Vertue, and whil'ſt we endeavour

to shune the Vice of being *vain*, and *singular*, we slip into these Vices which are too familiar to be formidable, and which we would not have committed if the mode and fashion had not determin'd us thereto against our first and pure inclinations; thus the *Germans* beleeve Drinking to be kindnesse, and the *Italian* is by the custome of his Countrey induc'd not to tremble at, but to love *Sodomie*. We have *interest* likewise to blame, for much of that wickednesse, which we falsly charge upon nature: For this brib's us to oppose what naturally we would follow, but above all want of consideration, is the frequent occasion of many of these disorders, so that Vertue is not postpon'd by choice, but by negligence; neither would it be more difficult for us to be vertuous in many of our actions, then

it

it would be for us to consider what we are about to do. And I may seal up this Period with the blunt complaint made by a poor woman, who after her affection and interest had forced from her many passionat regrates against her sons debordings, concluded thus, alace! my son will never recover, for he cannot *think*: therefore I must conclude, that seing it is easie to think, it must be likewise easie to be vertuous.

It is indeed hard for one who is drunk to stand upright, or for one who hath his eyes cover'd with mire to see clearly; and yet, standing upright, or seeing clearly, are not in themselves difficult tasks: Just so Vertue is easie in it self, though our pre-ingagement to the contrary habit, rather then to the Vice it self, renders it's operations somewhat uneasie; whereas, if we had once imbued our Souls with a habit of Ver-

tue, it's exercise would be far easier to us, then that of it's contrary; for it would be assisted by reason, nature, reward and applause, all which oppose the other. He who becomes temperate, finds his temperance much lesse troublesome, then the most habitual drunkard can his excess; who can never render it so familiar, but that he will be constrain'd to make faces when he quaffs off a tedious health, and will at some times find either his quarrels, the betraying his friends secret, or his crudities to importune him. No lyar hath so much accustomed himself to that trade, but he will discover himself sometimes in his blushes, and will be oft distress'd, to shape out covers for his falseness; whereas he who is free from the bondage of that habit, will alwayes find it so easie, that he will never hear a lie, without admiring with what confidence it could have been forg'd. Where-

Whereas to know the easinesse of Vertue, we need only this reflection, that every vitious person thinks it easie to conquer the Vice he sees in another: He who whoors admires the uneasines and unpleasantnes of drinking; and the Drunkard laughs at the fruitles toil of ambition, which shews that Vice is an easie conquest, seing the meanest persons can subdue it.

Though truth and newnes do of all other motivs court us soonest to complacency, and that my present Theme can without vanity pretend to both; yet so studious am I of succes, where I have a tenderness for the Subject for which I contend, that for further conviction of it's enemies, I must recommend to them to go to the Courts of Monarchs, and there learn the uneasines and unpleasantnes of Vice, from it's splitting those in Oppositions and Factions, which

These proves the uneasines also of private quarrels and ill humors,

affoord the reasonable on-lookers as disagreeable a prospect, as that of a ship-wrackt Vessel. And when Faction has once dismembred a Society, is it not strange to see what pains and anxiety must be shewed by both opposites, to discover and ruine each others projects? Other men toil only to make themselves happy, but those must labour likewise to keep their opposites from being so; they must seek applause for themselves, and must stop it from their enemies; they must shun all places where these are entertained, and all occasions which may bring them to meet though inclination or curiosity do extreamly bend them to go thither: they must oppose the friends of their enemies, though they be desirous and oblieg'd upon many other scores to do them good Offices: they grow pale at their appearances, and are disordered

at

at what praiſe is given thoſe, though beſtowed upon them for promoving that publick good wherein the contemners ſhare for much of their own ſafety: and it is moſt ordinar to hear ſuch factious Zealots ſwear, that they would choiſe rather to be deſtroyed by a publick Enemy, then preſerv'd by a Rival. From all which it is but too clear, that all vitious perſons are ſlaves; which as it is the uneaſieſt of ſtates, ſo to ſhun a loſs of liberty, moſt men refuſe to be vertuous. If we go to Phyſitians we will find their ſhambles hung round with the Trophies of Vice: For Temperance, Chaſtity or the other Vertues ſend few thither, but wantonneſs repayes there it's one moments pleaſure with a years cure, and makes them afraid to ſee that disfigured face, for whoſe repreſentation they once doted upon their flattering mirrours. There lye ſuch priſoners as

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the drunken Gout hath fetter'd, and there lye louring such as Gluttony hath oppreſt. Let us go to Priſons and Scaffolds, and there we will ſee ſuch furniſht out with the envoyes of injuſtice, malice, revenge and murders. Let us go to Divines, and they will tell us of the horrid exclamations of ſuch, as have upon death-bed ſeen muſtered before them, thoſe ſins, which how ſoon they had their vizards of ſenſuality and luſt pulled off, did appear in figures monſtruous enough to terrifie a Soul which took leiſure to conſider them.

Juvenal *Hi ſunt qui trepidant, & ad omnia fulgura pallent.*

And though the conſciences of Souldiers have oft-times their ears ſo deafned with warlike ſounds or welcome applauſes, that they cannot hear; and their eyes ſo cover'd with their

their enemies gore, that they cannot ſee theſe terrifying ſhapes of inward revenge: yet, if we believe *Lucan*, neither could the wrongs done to *Cæſar* ſo far legimate his fury, nor the preſent joy or future danger ſo far divert him from reflecting upon his by-paſt actions: Nor could the want of Chriſtianity (which enlivens extreamly theſe terrors beyond the *Creed* of a Roman, who believ'd, that gallantry was devotion) ſo far favour his cruelty, but that he and his ſoldiers were the night of *Pharſalia*'s battle thus diſturb'd; *Lucan*, Book 7.

But furious dreams diſturb their reſtleſs reſt;
Pharſalia's fight remains in every breſt;
Their horrid guilt ſtill wakes: the battel ſtands
In all their thoughts; they brandiſh empty hands,
Without their ſwords: you would have thought the field
Had groan'd, and that the guilty earth did yield
Exhaled ſpirits, that in the air did move,
And Stygian fears poſſeſt the night above.
A ſad revenge on them their conqueſt takes,
Their ſleeps preſent the furies biſſing ſnakes,
And brands; their country-mens ſad ghoſts appear:
To each the image of his proper fear,

One

One sees an old mans visage, one a young,
Another tugg'd all the evening long.
With his slain brothers spirit; their fathers sight
Daunts some: but Cæsar's soul all ghosts affrights.

The Character of a Philosopher and his ease.

But that I may rest your thoughts from the noise and horrour of these objects, let me lead them into a Philosophers Cell or House (for Vertue is not like Vice, confin'd to places) and there ye will see measurs taken by no lesse noble or lesse erring Pattern, then Nature. His Furniture is not the off-spring of the last fashion, and so he must not be at the toil, to keep Spies for informing him, when the succeeding mode must cause these be pull'd down, and needs not be troubled, to fill the room yearly of that contemn'd stuffe he but lately admir'd. He is not troubl'd that anothers Candlesticks are of a later mould, nor vext, that he cannot muster so many Cabinets or Knacks as he does.

He

He ſpends no ſuch idle time as is requiſite for making great entertainments, wherein Nature is oppreſt to pleaſe fancy, and muſt be by the next days Phyſick tortur'd to cure its errors: His Soul lodges cleanly, neither clouded with the vapours, nor cloy'd with the crudities of his Table; he applyes every thing to it's natural uſe, and ſo uſes meat and drink not to expreſſe kindneſſe (friendſhip doing that office much better) but to refreſh, and not to occaſion his weakneſſe. His dreams are neither diſturb'd by the horrid repreſentation of his laſt days crims, nor by the too deep impreſſions of the next days deſigns, but is calm as the Breaſt it refreſhes, and pleaſant as the reſt it brings; his eyes ſuffer no ſuch eclipſe in theſe, as the eyes of vitious men do, when they are darkened with Drunkenneſſe or exceſſive ſorrow, for all his darkneſſes

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ſucceed as ſeaſonably to his recreations, as the day is followed in by the night In his Cloaths, he uſes not ſuch as requires two or three hours to their laborious dreſſing, or which over-awe the wearer ſo, that he muſt ſhun to go abroad to all places, or at all occaſions, leaſt he offend their luſtre; but he provides himſelf with ſuch as are moſt eaſie for uſe, and fears not to ſtain theſe, if he keep his Soul unſpotted: He conſiders his Body and Organs, as the caſement and ſervants of that reaſonable Soul he ſo much loves; and therefore he eaſes them, not upon deſign to pleaſe them, but to refreſh them, that the ſoul may be thereby better ſerv'd; and if at any time, he deny theſe their ſatisfaction, he deſigns not thereby to tortoure them, for Gratitude obliges him to repay better their ſervices (and a man ſhould not be cruel even to his beaſt) but he does ſo, leſt

leſt they exceed theſe meaſours, whoſe extent Vertue knowes better to mark out then they; or elſe he finds that during the time he miniſters to theſe appetites, he may be more advantagiouſly employ'd, in enjoying the pure and ſpiritual pleaſurs of Philoſophy. But leaving this utter Court, let us ſtep into a Philoſophers breaſt (a Region as ſerene as the Heaven whence it came) and there view, how ſweet Vertue inſpires gentle thoughts, whoſe ſtorms raiſe not wrinckles like billowes in our face, and blow not away our diſobliged friends. Here no mutinous paſſion rebells with ſucceſſe, and theſe petty inſurrections of fleſh and blood, ſerve only to magnifie the ſtrength of reaſon in their defeat. Here, all his deſires are ſo ſatisfied with Vertue as their reward, that they need, nor do not run abroad, begging pleaſurs from every unkown object;

object: And therefore it is that not placing his happineſſe upon what is ſubject to the Empire of fate, capricious Fortune cannot make him miſerable, for it can reſume nothing but what it hath given, and therefore, ſeing it hath not beſtowed Vertue and Tranquillity, it cannot call it away; and whilſt that remains all other loſſes are inconſiderable, and as no man is griev'd to ſee what is not his own deſtroy'd, ſo the Vertuous Philoſopher, having alwayes conſidered, what is without him as belonging to Fortune, and not to him, he ſees thoſe burnt or robb'd with a diſ-intereſted indifference: and when all others are allarum'd with the fears of enſuing Wars and Invaſions, he ſtands as fixt (though not as hard) as a Rock, and ſuffers all the foaming waves of fate and malice to ſpend their ſpit and froth at his feet: Vertue and the Remembrance

brance of what he hath done, and the hopes that he will still act vertuously, are all his treasures, and these are not capable of being pillag'd; these are his inseparable companions, and therefore he can never want a divertising conversation; And seing he is a Citizen of the world, all places are his Country, and he is alwayes at home, and so can never be banished; and seing he can still exercise his reason equally in all places, he is never (like vitious persons) vext that he must stay in one place, and cannot reach another; like a sick man, whose disease makes him alwayes tumble through all the corners of his bed; He is never surprized, because he forecasts alwayes the worst; and as this armes him against discontents, So if a milder event disappoint his apprehensions, this heightens his pleasure. He lives without all design, except that one of obeying his

reason; and therefore it is that he cannever be miserable, seing such are only so, who are cross'd in their designs; and thence it is, that when he heas that his actions displease the world, he is not troubled, seing he design'd not to please them: and if he see others carry wealthy pretences to which he had a title, he is little troubled, seing he design'd not to be rich. The frowns or favours of Grandees alter him not, seing he neither fears the one, nor expects promotion from the other. He desires little, and so is easily happy, seing these are without contraverse happy who enjoy all they desire; and that man puts himself in great debt, who widens his expectations by his desires: Thus, he who designes to buy a neighbouring Field, must straiten himself to lay up what will reach it's price, as much as if he were debtor in the like sum; and *desire* leaves still

an emptineſs which muſt be filled. He finds not his breaſt invaded (like ſuch as are vitious) by contrary paſſions, envy ſometimes perſwading, that others are more deſerving, and vanity aſſuring that none deſerves ſo much. His paſſions do not intereſſe him with extream concern in any thing; and ſeing he loves nothing too well, he grieves at the loſs of nothing too much; joy and grief being like the contrary motions of a ſwing, or *pendula*, which muſt move as far (exactly) to the one ſide, as it run formerly to the other. He looks upon all mankind as ſprung from one common ſtock with himſelf, and therefore is as glad to hear of other mens happineſs, as others are to hear of their kindred and relations promotion. If he be advanced to be a Stateſ-man, whilſt he continues ſo, he deſignes more to diſcharge well his preſent truſt, then to court a

higher, which double task burdens such as are vitious; and having no private design, if the publick which he serves find out one fitter for the employment, he is well satisfied, for his design of serving the publick is thereby more promoved. And if he be preferr'd to be a Judge, he looks only to the Law as his Square, and is not distracted betwixt the desires to be just, to please his friends, to gratifie his dependers, and to advance his private gain. The Philosopher is not rais'd by his greatness above, nor depress't by his misfortunes below his natural level: For, when he is in his grandure, he considers that men come to him but as they go to fountains, not to admire it's streams (though clear as crystal) but to fill their own pitchers; and therefore, he is neither at much pains to preserve that state, nor to highten mens esteem of it; but considers his own

power

power as he does a River, whose streams are always passing, and are then only pleasant when they glide calmly within their Banks. Injuries do not reach him, for his Vertue places him upon a hight above their shot, and what calumnies or offences are intended for him, do but like the vapours and fogs, that rise from the earth, not reach the Heaven; but fall back in Storms and Thunder upon the place, from which they were sent: Injuries may strick his buckler, but cannot wound himself, who is sensible of no wounds, but of those his Vices gives him: And if a Tyrant kill his body, he knows his immaterial Soul cannot be stabb'd, but is sure it will flee as high as the Sphears (nothing but that clog of Earth hindring it to move upward to that it's Centre) and that from thence, he will with great *Pompey* (in *Lucan*) smile down when he shall

see

ſee with illuminat eyes his own Trunck to be ſo inconſiderable a peece of neglected Earth. And to conclude, the Philoſopher does in all his actions go the ſtraighteſt way, which is becauſe of that the ſhorteſt, and therefore the eaſieſt.

When I have conſtellat all theſe touring Elogies, which Gratitude heaps upon it's benifactors, which fooliſh Youths throw away upon their Miſtreſſes, and which Flatterers buzze into the deprav'd ears of their Patrons, when I have impoveriſht invention and empty'd eloquence of their moſt floury ornaments. When I ſhall have decocted the pains of a whole writing age, into one Panegirick, to beſtow a Complement upon Vertue, for the eaſe it gives us, and the ſweets of it's Tranquillity, I ſhall have ſpent my time better, then in ſerving the moſt wealthy or recreating Vice; and yet I ſhall obliege

ſiege Vertue by it leſſe, then by acting the leaſt part of what is reaſonable, or gaining the ſooneſt reclaimable of ſuch as are vitious. And therefore I ſhall leave off to write, that I may begin to act vetuouſly; though one of my Employment may find a defence for writing moral Philoſophy, in the examples of *Cicero*, *Du Vair* that famous French Preſident, the Lord *Verulam*, and thouſands of others.

I have (to deal ingenuouſly) writ theſe two Eſſayes, to ſerve my Country, rather then my Fame or Humour, and if they prove ſucceſsful, Heaven has nothing below it ſelf, wherewith it can more bleſs my wiſhes: but if theſe ſucceed not, I know nothing elſe wherewith I would flatter my hopes; and ſo whatever be the event of this undertaking, (as my reſolutions ſtand now form'd) *Adieu for ever to writing.*

FINIS.